

SERMON

Preached at

St. George's Church, Hanover-Square;

ON

SUNDAY the fourth of April,

BEING THE

First Sunday of Opening the CHURCH after
CONSECRATION.

By A. TREBECK, B. D.

Published at the Request of

The Right Honourable GEORGE Lord CARPENTER,

AND

The Right Honourable General WILLIAM STEUART,

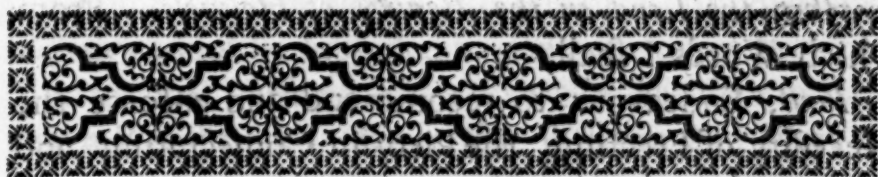
*The CHURCHWARDENS appointed for the present Year;
and several other Inhabitants of the said Parish.*

L O N D O N :

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and J. PEMBERTON against St. Dunstan's Church in Fleet-
street. MDCCXXV.

SEPMON





Pfalm XCVI. Ver. 9. former Part.

O Worship the Lord in the Beauty of Holiness.



THIS Pfalm was composed and designed by *David* to congratulate the safe Arrival of the Ark of God into the Tabernacle which he had prepared and built in *Zion*: So that Tabernacle being a *Shadow of better things to come*, an eminent *Type of Christ*, and, in an inferior Degree, a lively Figure and Emblem of every Christian Church: We who are now here assembled, after the late solemn Dedication of this beauteous House, may break forth into the same Expressions of Admiration and Joy; *O sing unto the Lord* Pfal. xcvi.
a new Song, sing unto the Lord, and praise his Name. 1, 2.
Glory and Worship are before him, Power and Honour are in his Sanctuary. Ascribe unto the Lord vs. 6.
the Honour due unto his Name, bring Presents, and come into his Courts. vs. 8. And to specify those, which are most worthy of God, and most comely for us,

he expressly concludes in the Words of my Text, *O worship the Lord in the Beauty of Holiness.* From which Words I shall,

First, Endeavour to recommend and enforce the Necessity of Erecting, the Piety in Consecrating, and Decency in Adorning convenient determined Places for religious Worship.

Secondly, I shall prove that those Sacrifices we offer, and Duties we perform in such sacred Places, are most especially acceptable to Almighty God, and most beneficial to our selves.

Thirdly, The indispensable Obligations of all Christian Assemblies, to a reverend, holy and decent Deportment in such sacred Places.

First, I am to endeavour to recommend and enforce the Necessity of Erecting, the Piety in Consecrating, and Decency in Adorning convenient determined Places for religious Worship.

As the Dictates of Nature, and common Consent of Mankind universally acknowledge the Existence of a God; so the Voice of Reason, and Impressions of Grace, unite in the Approbation of religious Worship; to the due Performance of which, whether private or publick, Time and Place are essentially necessary. In our private Addresses 'tis not often material, nor always convenient, to determine fix'd Bounds and Limits to these, which may very innocently and reasonably vary as Circumstances shall alter, or Occasions serve: but Stated Seasons and solemn Places are more expedient at least; if not absolutely

Solutely necessary for publick Devotions, which im-
 ply numerous Assemblies and united Congregations,
 such as cannot be supposed to concur without previous
 Notice, nor perform their Exercises within too nar-
 row a Reception. Hence the Wisdom and Piety of
 all Ages and Nations have distinguished their various
 Instances of Reverence and Homage by the variety
 of their Places devoted to divine Worship. The o-
 riginal Way of Worship was in Mountains and
 Groves, a Custom fitly calculated for the Simplicity
 of those Primitive Times, when they were guided
 rather by the Dictates of Nature, than the Inven-
 tions of Art. But in Proceſs of Time, when Cor-
 ruption and Luſt, by inſinuating their pernicious
 and malignant Influences, inſenſibly overſpread the
 Face of the whole Earth, and thoſe purer Intentions
 were abuſed to ſuperſtitious and idolatrous Purpoſes,
 God in Wiſdom decreed to ſubſtitute in their room
 a material Tabernacle. This was formed by the
 expreſs Command of the Lord, and in the Way he
 approved; this was conducted by *Mofes* and his im-
 mediate Succeſſors, and was acknowledged by God
 himſelf to be ſuch a Sanctuary, as he delighted to
 reſide in, and be exalted by them. To this ſucceed-
 ed the Temple, that magnificent Structure piously
 deſigned by *David*, but whoſe Beginning and Com-
 pletion was reſerved for the more peaceable and
 glorious Reign of his Son *Solomon*. Here the Tribes
 of *Israel*, and the Tribes of *Judah* continually af-
 ſembled with their numerous Attendants to *teſtify*
 their

Pf. cxvii.
4.

their Homage, and to give thanks unto the Name of the Lord. To this Jewish Temple succeeded next the Evangelical and Christian Church, and the Glory of this latter House, was in no Respect inferior to the former: For tho' in the Infancy of Christianity, in the Apostolical Times, and for some succeeding Centuries, the Professors of the Gospel were wont to celebrate their divine Offices in some upper Apartment, or in such narrow and ignoble Edifices as the impoverished Condition of those Times would bear; yet when the Storms of Persecution began to assuage, and Christianity appeared again in its true native Beauty, Lustre, and Triumph; when Kings became it's nursing Fathers, and Queens it's nursing Mothers, there were Christian Churches that might deservedly vie with any Jewish Sanctuary.

If. xlix. 23.

Great indeed was the Zeal and Example of *Constantine* in erecting Churches, and vastly numerous were the Instances of Pagan Converts, who largely and gladly expended their private Treasures on Places appropriated to Publick Worship. Thus in all Ages of the World, Religious Worship has been supported and maintained in some fixed Place, or appointed Sanctuary; nay this is so inseparable a Circumstance, so essential to the very Being of Publick Worship, that none of those instituted Offices of Prayer, Thanksgiving, Oblations, or Sacrifices, can with any tolerable convenience be performed without it. Hence arose those pious ardent and pathetic Requests of *David*,
Pf. li. 18. *O be gracious and favourable unto Sion, build thou the Walls*

Walls of Jerusalem, that many devout Souls may offer, and God himself be pleased with the *Sacrifices of Righteousness*. The Zeal of *Nehemiah*, and the Captive *Jews* in rebuilding their Temple was remarkably famous. Their Swords and Spears as well as labouring Instruments were alternately employed, nor did they lose any Time, or spare any Pains or Cost to accomplish so pious and glorious a Work. To build an House for the Lord, was always esteemed an uncontested Monument of real Merit, and of lasting Praise; nor did our Saviour need a more effectual Motive to heal the dangerous Infirmary of the Servant, than what the *Jewish* Rulers urged to illustrate the Character of the Centurion his Master; *he loveth our Nation, and hath built us a Synagogue*. This is an Homage, which in its End and Aim is peculiarly Divine, by wholly confining its Use to advance the Interests of Religion, and the Glory of God. Hence the Wisdom and Piety of all Ages and Nations have signalized themselves by appropriating Places for religious Offices, and securing them from returning to any civil Uses. The earliest Notion we have of the Consecration of a Place, is that recorded in the Book of *Genesis* of the Stone of *Jacob*, which he set up for a Pillar, which he anointed with Oil, and distinguish'd by the Name of *Bethel*, which is *God's House*. 'Tis very obvious to all Men who are conversant in the Books of the old Testament, that the Tabernacle which was call'd the Sanctuary, and the first and second Temple were no sooner finished than they were consecrated to God, and religious

N. h. 11. 14.

Luk. vii. 5.

Gen. xxviii. 18.

ligious Worship. The primitive Christians were well known to observe Distinction of Places, and, tho' reproached by the Gentiles for want of Temples, yet were acknowledged to hold sundry sacred Oratories for their Christian Assemblies. Under the Meridian Brightness of the reign of *Constantine*, Christian Churches increased and multiplied, and by Solemn Rites and proper Acts of Homage were immediately distinguished. This decent and venerable Custom of our pious Forefathers is still continued, and the late solemn Dedication of this House and Coemeterly which as to the outward Form of it, is only an Episcopal Act immediately imparts such an inherent Sanctity, as all must acknowledge to be *the Lord's doing, and should therefore be marvellous in our Eyes*: Tho' we do not contend for an absolute and essential Holiness to material Buildings, yet we must acknowledge and allow a relative Sanctity, and derivative Virtue and Efficacy to divine Institutions. When the prudent Governours of our Church, propose an Act of this spiritual and important Nature, a previous Renunciation of all civil Right and Interest is expressly required, that no Pretence may be alledged to employ it to any Use which is separate from God's Service, a competent Endowment is established to confirm and secure the Perpetuity of it's Use, and then regularly follows Episcopal Consecration, which confers an indelible Character on the Place, and constitutes it a Church. If any should unwarily and injuriously charge this sacred Institution as practised in our Church, to savour too

Ps. cxviii.
23.

much of Papal Superstition, we may charitably ply their Errors and Infirmities, must have Recourse to the Practice of the primitive Church, as well as to the Purity of our own Intentions, and may safely vindicate our selves in the Words of St. Paul, *If any seem to be contentious, we have no such Custom, neither the Churches of God.* Next to the Necessity of Erecting and Piety in Consecrating, give me to leave to remind you of some decent Care some distinguishing Respect in Adorning Churches. Tho' in Propriety of Speech, no House we can build, consecrate or adorn is truly worthy of the transcendent Glory of the divine Majesty, yet 'tis meet right and our bounden Duty that the Respect we shew and Homage we pay, should bear some Proportion to the Dignity of the Place, and its Adorable Author. Nature, Reason and Religion, unite to shew that we should *worship the Lord in the Beauty of Holiness.* Natural instinct induced the Heathens to adorn their Temples and Altars with pompous Splendor and great Magnificence. The *Diana of Ephesus* was the Master piece of Art, the Perfection of Beauty, and Wonder of the whole World: And if Gentiles erred in too profuse Decorations of those Temples dedicated to their imaginary Deities, we may be ashamed to sink into the contrary extreme, who have the true God for our Object, and that Church of *Christ*, which he hath purchased with his Blood, for our Place of Worship. The common Reason of Mankind, which in some Measure allows us to judge by appearances, will teach us to distinguish

1 Cor. xi.
16.

Mens inward Sentiments by their outward Respects; and if we approve of Beauty and Splendor in our own Houses, but altogether discourage them in the House of God, it may *justly be questioned where is our Honour?* If we require Abundance of Respect as Masters, but refuse to pay acknowledgments to our great Master in Heaven by a decent Decoration of his holy Temple, it may as reasonably be demanded, *where is our Fear?* *We have all heard with our Ears, and our Forefathers have told us of the wondrous Splendor and magnificent Grandeur of King Solomon's Temple;* and that God himself was not then displeased with such external Ornaments, we may conclude from his immediate and especial Presence, when *the Glory of the Lord filled the House of the Lord.* In those Days of Triumph and happy prosperous Times, when the Gospel prevailed over the Gentile World, the Zeal and Munificence of Christian Emperors were abundantly displayed in their publick Churches. That many superstitious Innovations and gross Abuses have been since fatally introduced into the Churches of *Christ* under Pretence of Ornaments, we neither scruple to acknowledge, nor pretend to vindicate. We know St. Paul admonishes us in his Epistle to *abhor Idols*, but then at the same Time warns us *not to commit Sacrilege.* Our Reformation requires us to avoid, as far as in us lies, all Affectation of Pomp and superfluous Gaiety in the Church of *Christ*, but forbids us to strip it of all its Ornaments. 'Tis the distinguish'd Glory and consummate Wisdom and Conduct of our established Church,

2 Chron.
vii. 2:

Rom. ii.
22.

(II)

Church warily to avoid these two dangerous Extremes; she as much detests all superstitious and fantastick Fopperies of Romish Zeal and Bigotry, as she dislikes the Preciseness of some modern Sectaries, who from an Antipathy to Pageantry in religious Worship would exclude all Ornament and Decency whatsoever. And if *Ezra blessed God that he had put this* Ez. vii. 27.
Thing into the Heart of the King to beautify the Temple that was in Jerusalem, we may be thankful to our Governours in Church and State, who neglect no proper Ornaments nor decent Solemnities in our Christian Assemblies. Having shewn the Necessity of Erecting, the Piety in Consecrating, and the Decency in Adorning convenient determined Places for religious Worship: I proceed,

Secondly, To prove that those Sacrifices we offer and Duties we perform in such sacred Places are most especially acceptable to Almighty God, and most beneficial to our selves. 'Tis the exprefs Will of God that *all Nations whom he hath made shall come and worship the Lord, and glorify his Name in the Assemblies of the Saints.* Private Devotion has it's Uses and Ends, but ought never to interfere with, much less exclude the publick Offices of the Temple. Both these are allowed to be indispensable Duties; in both God is equally acknowledged, but in the one he is more signally glorified. Whatever some conceited Enthusiasts may alledge and argue for confining all Religion to inward Affection, and advancing what they absurdly style a purely Spiritual Devotion we

Pſalm
lxxxvii. 2.

Matth. v.
16.

have a more ſure Word of Prophecy for our Direction, which teaches us that *God's Houſe is the Place* where he moſt immediately reſides, and which he profeſſes to *love more than all the Dwellings of Jacob.* Indeed the Duties we perform here are very viſible Signs, and publick Demonſtrations of our Reſpect and Homage, and this our *Zeal provokes* Multitudes to unite with us to *glorify our Father which is in Heaven.* Inſtituted Times, and appropriated Seaſons are the Life and Support of Religious Worſhip, without which the true Spirit of Devotion muſt languish and decay, and *the Form as well as Power of Godlineſs* be ſoon loſt and extinguiſh'd. This is a *Liberty* we ought to value, and I hope ſhall always improve and *uſe as the Servants of God.* For this is a Duty, which not only the Commands of God, but the Neceſſities of our own Souls oblige us to obſerve. Reason and Experience, as well as Revelation, concur to prove that the ſolemn Exerciſes of the Temple, if frequently repeated, and conſcientiouſly obſerved, produce a plentiful Harveſt both of moral Virtues and true Chriſtian Graces. A ſuitable Bleſſing uſually attends the Means God graciouſly ordains, and like *the Seed ſown in the good Ground, brings forth thirty, ſixty, and an hundred fold.* In the earlieſt Times, when thoſe eminent Worthies, *Moses, Aaron and Samuel called upon the Lord, and bowed down before the Ark,* the Place of publick Worſhip; God heard their Prayers, and answered their Requeſts. The Royal *Pſalmiſt* abounds with variety of Inſtances, and
quotes

quotes numerous Examples of *righteous Persons in all Ages*, who have waited for, and received the *Loving Kindness of the Lord in the midst of his Temple*. Nay, He himself experienced the Virtue and Efficacy of these publick Ordinances, not only in the Attainment of common Favours, but in the apprehending and unfolding the more intricate Occurrences of a mysterious Providence; so that we may justly conclude with him in all duly discharged Offices in his holy Sanctuary, *The Voice of the Lord is mighty in Operation, the Voice of the Lord is a glorious Voice*. That these divine Consolations and powerful Assurances were not confined to the Tabernacle or Temple, the manifold Graces of God since variously bestowed, and now freely communicated to our Christian Churches abundantly evince. We daily feel the Impressions of Grace by our daily Resort to these holy Assemblies; the Flames of our Devotion grow brighter and stronger by the Accession of fresh Supplicants and united Multitudes in these sacred Offices. Though *we* our selves are *weak*, and by the Repetition and Importunity of our single Prayers should fail of Success, yet by these additional Auxiliaries we become *strong*, we powerfully *wrestle with God*, and effectually prevail. *If when two or three are gathered together in Christ's Name* he graciously promises to *hear their Prayers*, and grant their Requests; much more will he regard the united Petitions of a numerous Congregation most of all will he respect the unanimous Supplications of the whole

Matth.
xviii. 20.

John ix.
31.

whole Community of Christians, and in this Sense the Church Militant must prove Triumphant. If it was wisely and justly argued by the blind Man in the Gospel, *God beareth not Sinners, but if any Man be a Worshipper of him, and doeth his Will, him he beareth*; we may fairly conclude that God will hear, accept, and abundantly answer the joint Requests of those, *who serve him*, as they are commanded, *in his holy Temple*. For the most liberal Effusions of divine Grace are continually communicated in these holy Habitations, nay, the agreeable Harmony of devout Souls in that noble variety of religious Offices distinguished and displayed in our Church Communion is the nearest Resemblance we have of angelical Felicity, and is so delightful to the holy Spirit of God, that he chuses to resort and *make his Abode with them*. Well then may we break forth into those Raptures of the *Psalmist*, *O how amiable are these Tabernacles!* Our Souls should desire and long to enter into these Courts of the Lord's House, our Hearts and Flesh should rejoice in the living Lord. Nay, we should count it our Privilege and Interest, as well as Duty, as oft as we have Opportunity, to *visit this Temple*, and our own happy Experience would convince us in the End, that in the devout and regular Observation of its Duties *there is great Reward*.

Psalms
lxxxiv. 1,
2.

Whence I come to shew,

Thirdly, The indispensable Obligations of all Christian Assemblies to a reverend, holy and decent Deportment in such sacred Places. Did the Almighty appear

appear in that visible Glory to the Eyes of our Senses in our Christian Churches, as he did to *Moses* in the Tabernacle under the *Jewish* Dispensation, it would fill our Souls with that constant reverential Awe, as we should never dare to prophane them by any indecent Levities. In all our Approaches to this venerable Sanctuary we should conclude with *Jacob*, *Surely the Lord is in this Place! This is none other but the House of God, and this is the Gate of Heaven.* ^{Genes. xxviii. 16, 17.} 'Twas an absurd *Gentile* Notion to think of confining their Deities to their particular Temples, which though we dare not entertain of the Immenfity of that Being, which fills all Places at all Times with his Prefence yet we contend for fuch an immediate Residence of God in thefe Affemblies of the Saints, as may ferve to influence our Minds, and compofe our Spirits to a fedate, regular and ferious Behaviour. 'Twas the *Holy of Holies*, wherein the glorious Majesty of the Lord was to endure for ever. 'Twas the *House* God had ballowed, to which his Promise belonged, *that his Eyes and his Heart fhould be there continually.* And if the fame or greater Favours are virtually difpenfed, and efficaciously conveyed in our Christian Churches, what Qualifications ought we to have? How devoutly and reverently fhould we demean our felves to be entitled to them? And as Gravity of Deportment, fo Holinefs of Heart and Innocency of Life, are Qualities which become *God's House for ever.* If the *Jewifh* Sacrifices were ftrictly commanded by God to be
without

without Spot or Blemish, much more under the Christian, which is a more perfect Institution should
 Rom. xii. *We present our Bodies a living Sacrifice holy, accepta-*
 1. *ble unto God which is our reasonable Service. A good*
Man, out of the good Treasure of his Heart offers
that which is good and well pleasing unto the Lord
in his holy Temple. The Prayers of the Upright are
 Ps. li. 23. *God's Delight. When the Righteous cry the Lord*
heareth, and to such as order their Conversation right
will he vouchsafe his Favour, and shew his Salva-
 Psal. lxxvi. *tion. If we regard Iniquity in our Hearts, we may*
 28. *publickly pray, but the Lord will not hear; we may*
cry aloud, but he will not answer. As the Place
whereon we stand is holy Ground: So let us prepare
our Hearts, cleanse our Hands, and purify our Af-
fections, that we may worship the Lord with holy
Worship. To a reverend and holy, let us be care-
ful to add a decent Behaviour in the Beauty of Ho-
linefs.

There is so close an Affinity and endearing Sympathy between the Mind and the Body, that the Affections of the one are usually discovered, and easily distinguished by the Gestures of the other. A roving Eye, a careless Posture, or affected Gestures in the House of God, are too apparent Signs of a wandering Spirit, an unattentive Mind, or a prophane Heart. That Enthusiastick Notion of Liberty in Worship in those Times of Confusion, our Civil Wars, was the unhappy Source and Spring, whence most of the Irregularities we have complained of
 since

since were originally derived. Let us in these peaceable Days, and this more refined Age distinguish our selves by the Decency of our Behaviour in the House of God in exact Conformity to the Rules of our established Communion. We cannot shew too great a Respect in these Christian Assemblies to the Ordinances of our Church, and the Commands of God: But I heartily wish we would spare some of those unnecessary Civilities we pay to Men: For nothing ought to interrupt that Union and Connexion there is in all the regular Offices of our Church Communion, nor should we willingly entertain what may disengage our Souls, or divert our Minds from *attending upon the Lord without Distraction*. In short, ^{I Cor. vii.} as our Doctrine and Discipline nearly resemble the ^{35.} purest and most primitive Platform, so let our publick Devotions aim at these excellent Patterns; nay, let us aspire to the highest Perfection our Frailties and Imperfections will admit of, that so in the worthiest manner we are capable of we may *glorify God in the House of his Glory*.

Having enforced the Particulars proposed, I shall close this Discourse with some seasonable Inferences *to stir us up* to a grateful Remembrance of those glorious Instruments who have assisted and concurred to this excellent Undertaking. And,

First, Is this House now built, and sundry more are compleating for divine Service? let us *give Glory to God*, and pay our respectful Acknowledgments to the various *Promoters* of these Religious Structures.

'Tis universally allowed that the Praise and Glory of every Part, and the whole of this Work, must primarily and principally be ascribed to God, to whose Grace and Goodness all of us owe our Dispositions to attempt, and our Power to accomplish every pious Undertaking. But if God is no way displeased, when in a subordinate Degree we attempt to honour those who in their Actions and Designs promote his Honour, and the publick Good, we may justly commend those, who by their Encouragements of this pious and truly Christian Work ought to be *had in everlasting Remembrance*.

'Twas one of the principal Glories of the Preceding Reign, whose Memory and Praise shall be everlasting, that this excellent Design of Erecting Churches for the Glory of God, the Interest of Religion, and Support of its Ministers was first projected and formed; and if 'twas recorded of *David*, that *he found Favour with God* for entertaining but the very *Thought* of a single *Temple*, Her pious Intention of raising and advancing such a Number of Churches, like the most *precious Incense*, must be a *Memorial* acceptable unto the *Lord our God*.

But the Happiness of continuing, the Credit of endowing, and the Glory of perfecting this venerable Work was reserved as a more seasonable and additional Triumph to the peaceable Blessings of the present Reign. And seeing it is our happy Lot, under the kind auspicious Influences of our most Gracious Sovereign (whom God long preserve) to

enjoy great Quietness, and that very worthy Deeds ^{Act. xiv. 2.} have been done to this Nation by his zealous Care and vigilant Providence, 'tis an Act of Duty, and Debt of Justice, as well as Tribute of Gratitude, to accept it always and in all Places with all Thankfulness. ^{2. 3.} And since Piety and Tranquillity when happily united, are most inestimable Blessings, highly conducing to the Felicity and Stability of the Times, may we regularly use and wisely improve, as well as long continue to enjoy Peace within our Walls, ^{Pf. cxlii. 7.} Plenteousness within our Palaces, and Increase and Prosperity in all our Churches, that we may as justly as comfortably apply to our selves those Words of the Psalmist, Happy are the People who are in such a Case, yea blessed are the People who have the Lord ^{Pf. cxlii. 15.} for their God.

The known Wisdom and Care of our worthy Commissioners *, in contriving and carrying on, and their disinterested Zeal in advancing this Work, their wary Conduct in managing so critical a Task, as Undertakings of this publick Nature almost constantly prove, in which 'tis morally impossible to please all, and exceeding difficult not to displease many, their Courage and Constancy in surmounting these Obstacles, and the fair Prospect they now have of accomplishing the whole, do very justly require, and really deserve proportionate Degrees of Thankfulness and Praise. Whilst Prospects of Advance-

* For building Fifty New Churches.

ment and present real Profits usually attend other careful Employments, these have not wanted their due Share and Proportion of Difficulties and Troubles, without the least View to any gainful Appendages; the innocent Hopes of pleasing, and the solid Satisfaction of doing Good are their sole Reward.

But the first Foundation of our assembling in this holy Place is well known to proceed from the disinterested Zeal and distinguished Generosity of a most *Worthy Benefactor* †, on whose renowned Accomplishments I might amply expatiate, did not my own Inabilities, and his Modesty, discourage me from attempting to say what Reason, Justice and Gratitude oblige.

All I shall here observe is, that what he hitherto has, and what more he designs to do for *the Honour of this House* and Advantages of this Parish will be a lasting Monument of his Bounty and Praise, which after *Death will make his Memory glorious*, and whereby not only the present, but future Generations will call him blessed. *May the Lord reward him according to his good Works*; may the Almighty prosper him in all his Ways, give his *Angels Charge over him* for his safe Protection; confer on him a double Share of Blessings as well Spiritual as Temporal in this Life, and allot him his Portion with blessed Saints in Glory everlasting.

† *The Right Honourable General William Stuart.*

Secondly,

Secondly, Is this Place appropriated to religious Offices by Episcopal Consecration? Let us chearfully pay due Obedience and Deference to our spiritual Governours, those Instruments under God of promoting the Peace and advancing the Credit of our established Church.

And if in the numerous Districts of this extensive Province there are various Reasons and just Grounds and Foundations for others to boast of their respective Diocesans, we doubtless of this City shall readily assent to and unanimously concur in this apparent Truth, that we have abundant Reason, and indispensable Obligations as well to rejoyce in as glory of Ours; whose *abundant Labours* and exemplary Zeal for the Glory of God and the true Interests of Religion, whose seasonable Vindication of its essential Doctrines, whose vigorous Opposition of all ignoble Practices, and whose prudent Regulations of one of the best of Charities are too generally known to need to be display'd, too fresh in all our Memories to be soon forgotten. But I cannot in this Place and upon this Occasion forbear to congratulate that most distinguishing Felicity, which has been expedited by his Care, and seems reserved for his Time, and wherein all good Christians may be allowed to glory, That *the Churches* of this Diocess ~~are~~ *are established in the Faith, and increase in Number daily.* May Acts xvi. God prosper the means which have or may be used ^{s.} to fulfil his Joy, which I would charitably hope is the Joy of you all, that by this Increase of Churches we may

may increase and advance the Christian Religion, and daily diminish the Number as well of all absenting as dissenting Protestants.

Commis-
sioners ap-
pointed by
Act of
Parlia-
ment, for
the Deco-
rations of
this
Church.

Thirdly, Is this Church adorned with such decent Solemnities as suitably display the Beauty of the Place, and become the Dignity of its Divine Inhabitants? Let us *Honour those to whom Honour belongs*, whose Knowledge, Care, Prudence, and Zeal, have been variously distinguished and so commendably employed in the Decorations of his House, that all who behold may proclaim of this, as was once pronounced of Zion, *How great is its Goodness! How great is its Beauty!*

Zech. ix.
17.

Psa.

lxxxvii. 2.

Is. lii. 2.

Very excellent Things are already spoken of thee, Thou City of God; but when thou shalt shake thy self from the Dust, and put on all thy beautiful Garments, we may more justly praise the Perfection of thy Beauty, and most truly esteem thee our Glory and Joy.

Pf. cxlii.

Y. 1.

Y. 2.

Y. 3.

When we seriously reflect on those large Accessions of magnificent Buildings in these adjacent Parts, which contain a numerous Increase of Inhabitants of the first Quality and Distinction, and withal consider the incompetent Means, the slender Provision, and narrow small Accommodation for religious Worship, we seemed in some Measure to resemble the Case of *David* in the midst of his Captivity, and might earnestly expostulate *when shall we come to appear before the Presence of the Lord?* But now thanks be to God we may joyn Comfort and say, *I was glad when they said unto me, we will goe into the House of the Lord. Our Feet shall stand within thy Gates, O Jerusalem! whither the Tribes*

*Tribes may come up, even the Tribes of the Lord, to
 give Thanks unto the Name of the Lord. O pray for* y. 6.
the Peace of Jerusalem, they shall prosper that love
thee. For my Brethren and Companions Sake, I will y. 8.
wish thee Prosperity, yea because of the House of the y. 9.
Lord our God, I will seek to do thee Good. O be joyful Psal. c. 12.
in the Lord all ye People, serve the Lord with Goodness,
and come before his Presence with a Song. We will Psa. xx. 5.
rejoice in thy Salvation, and triumph in the Name of
the Lord our God, for the Lord hath performed all our
Petitions, the Lord hath received our Prayer. Justly
may we conclude, blessed be the Lord God of Israel from Psa. cv.
everlasting, and World without End, and let all the 46.
People say Amen.



F I N I S

F I M I R

